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"The Lord gave the word: great was the company of those that published it." Psalms 68:11.

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No. 6

The Peril of the Empty Pew

By Rev. JAMES W. THARP*

"And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is;" (Hebrews 10:24-25).

A nation is never more powerful than when it is bent in humble recognition of the sovereignty of Almighty God. A family is never more proper than when together it is bowed in sacred worship of the Heavenly Father. An individual is never more pure than when he is bathed in the spiritual warmth of personal communion with his Saviour, Jesus Christ.

Our great American heritage has come to us through noble parents whose lives were centered around the church. In it they worshiped God in spirit and in truth. From it they understood and adopted eternal values. Around it they planned their lives and raised their children. To it they gave their energies and talents and substance.

The revival of materialism that has moved across our nation for the past thirty years has sent the average American in search of cheaper values. Almost every home has had its rendezvous with abundance. But instead of prosperity being a cause for gratitude and worship, it has in too many cases become the cause of greed and forgetfulness. It almost makes one wonder if our lust for things and our negligence in church attendance will force God to send a depression in order to

wean the average American family from the idolatry of materialism!

It is admitted by many denominations that two out of three people who join the church usually drop out after an average of three months, and thereafter their attendance is limited to special occasions. This means that the average church with 1,000 members will have less than 400 in attendance on a regular Sunday morning, and this includes visitors. The church will hold the membership of the other two-thirds, but the world and self hold their hearts and their lives.

The Christian who has never developed strong convictions on attending the services of his church will almost invariably suffer a breakdown in some area of his life. For when a man gets away from church, it is nearly always an indication that he is also getting away from God. And once he removes himself from the influence of the church he can so easily fall into a questionable pattern of living that can only lead to disappointment and disaster. Not being constantly exposed to the preaching of the Word, and not enjoying regular

fellowship with the righteous, there is little or nothing in his life to interfere with his preoccupation with the goods and gadgets of this world.

The tragic results that come from dropping out of church do not usually show up all at once. A man can "goof off" on the Lord and the church for a few Sundays in deference to a family gathering or a selfish whim, and for a while he and his loved ones will seem little the worse for it. He might even zip past his parked conscience and rush to the conclusion that this idea of regular church attendance sprang from some egocentric clergyman badly infected with an itch to preach to large crowds. But when an individual neglects the responsibility of taking his family to the place of divine worship, he ought to know that he is violating more than a national tradition, a denominational requirement or an ecclesiastical order. He is in rebellion against divine will and authority, by which and by Whom nations, denominations, ministers and individuals shall be judged.

No pastor will claim that church attendance alone is the panacea for all inner conflicts and outward relationships. But how can we play fair with God and our families if we do not regularly witness to our need for the things of the Spirit by faithfully attending the services of our church?

The empty pew is solemn evidence of spiritual tragedy. Don't let it happen to you and your family.

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The Christian's Responsibility

"For thy servant became surety for the lad unto my father, saying, if I bring him not unto thee, then I shall bear the blame to my father forever. For how shall I go up to my father, and the lad be not with me?" Genesis 44:32, 34. See also Verses 18-34.

Judah's plea before Joseph for Benjamin is one of the most touching in the Scriptures, since it was made:

- (a) For the Love of a Brother.
- (b) In the Fear of the Father.
- (c) To the Son of the Father.

As such, Judah pictures the Christian in this age, as well, and further reveals the Christ in His willingness to be a slave and to see the Benjamins of humanity go free, thus redeeming him. This is a double type of Christ. Jesus is Joseph and Judah at the same time, for no one individual or event can perfectly picture the many-sided character or life of Christ. A casual reader will miss the glorious truth.

In considering our responsibility, pictured by Judah's pleas in the text, we observe several interesting truths.

It Is Awesome

Millions of our human brothers are in need of redemption, and for someone to plead for them at the throne of Grace, to the keeper of the Heavenly Storehouses of Grace. A wretched Pharaoh, the devil, would enslave the souls of our fellow-travelers to the judgment, and it takes a supreme effort to see them set free. The Benjamins of today are powerless to rescue themselves, thus we most assuredly must act at once, or *"Then I shall bear the blame to my father forever."*

The Editor well remembers the

prayers of an old German father in a revival he preached in some years back. In the home where we were entertained, we enjoyed the sweetest fellowship with the saintly parents of a fine family, and were delighted one evening before service to hear a loud volume of prayer coming from the downstairs, as a whole group of the saints had gathered for a season of devotion before the revival service. Today, it seems if you get people to the main service, you are doing well, but then they came before the meeting, and oft times stayed after the last "Amen" was said.

One evening, while this lifting of prayer was continuing, your servant came downstairs to help pray, and noticed the old German on his knees, and praying with such tenderness, such earnestness, such agony of soul, travailing in birth pangs for his unsaved children that they might experience the New Birth.

Prayer was answered in that revival, and every one of his family, save one, were gloriously converted, including the sons and daughter-in-law, and the grandchildren. What a shouting time! This brother was concerned about the Benjamins who could not help themselves.

It Is Awkward

The further observation that Benjamin does not want to be rescued in many cases, adds to the difficulty, and makes it necessary for the Judahs of this age to take the initiative, if there is to be a return to father's house in joy and peace. Charles Finney used to talk of people's being "awakened", doubtless referring to the convicting power of the Holy Spirit bringing such to pass in their lives. This is the earnest need of the day. 100 years ago at Manheim, Pennsylvania, one of the greatest meetings that ever took place on the American continent was in progress. A celebrated saint of the Methodist

Church, Bishop Simpson was laboring on the grounds in the company of such men of God as John Inskip, when he was asked to come to a certain tent. There

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From the pages of the Old Testament we learn of—

The Peril of Aimlessness

By H. RAY DUNNING

Pastor, Jacksonville, Arkansas

A strange incident is recorded in Judges 17:9: "And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place."

The story behind it is quickly told. These were the days when "there was no king in Israel, but every man did that which was right in his own eyes" (v. 6). This is the explanation as to why the man Micah set up a place of worship in his own house (v. 5), simulating the true religion of Israel. At this point the Levite appeared, and Micah struck up a deal with him to minister in his personal shrine for a yearly salary and board. Micah was overjoyed at the bargain (read v. 13).

The question immediately arises as to why the Levite should come to this circumstance. Here he was from the chosen priestly tribe, set apart by the Lord for sacred service with a high and holy calling, candidate for the true work of God. What prompted his acceptance of a place of service in an idolatrous shrine, and that for hire? The answer is easily found in his answer recorded in the text. He said, "I go to sojourn where I may find a place" (Judges 17:9). He had no particular destination; he was ready to settle wherever an opportunity opened up. His life was the epitome of aimlessness.

Just as aimlessness drew the Levite into such tragic circumstances, so it will lead us into the paths of spiritual decline.

We need to become concerned about our spiritual welfare when we become *aimless in prayer*. There are many wonderful promises to prayer in the Bible, yet each of them has a specific reference. In other words, one must be definite in his asking to receive the fulfillment of the promise.

Suppose a financial need arises and I need a loan of money from the bank. I go to the bank and after gaining audience with the banker I discuss with him the gold standard, the rate of currency exchange, the percentage of interest on loans, and other relat-

ed subjects but never get around to telling him that I want a loan. The result is obvious — no money. Yet this is keenly reminiscent of the praying of some.

A little thought will show that aimlessness in prayer is a sure sign of lack of burden. If I have a burden pressing in upon my soul, I will make my request known unto God. If the weight of a soul is on my heart, I will lift that person, *by name*, to the throne. If I have nothing in particular to pray about, I am aimless in my praying; and testify thereby that I have no burden. And we will all agree that burdenless Christianity is a nonentity.

We further manifest spiritual decline when we become *aimless in developing our spiritual life*. Bishop Jesse T. Peck speaks of the law of progression which must work in the life of every Christian. This law is scripturally stated, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). But we may not leave this



law to chance. One must have point and purpose in developing his spiritual condition. It is said of one great man in history, "He always walked as if he had a date with destiny." Such an atmosphere should pervade our lives; and it will as we set some goals toward which we strive and let those goals impel us to action.

All great men have been motivated by an all-consuming purpose. I think of the great husband-wife team of French scient-

ists, Pierre and Marie Curie. They were driven by their desire to isolate the element of radium until they were willing to make many sacrifices. Working in cold laboratories, denying themselves to be able to carry on their experiments, they finally succeeded — but only because all of life was made subservient to this all-controlling ambition.

And we are not left in the dark about our goal of development as Christians. The Bible clearly shows us Jesus Christ as the ultimate Pattern and in one way or another continually exhorts us to "come in . . . the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).

The real significance of II Timothy 2:15 is applicable here. The word "study" does not so much imply book learning as it does "giving undivided attention to." J. B. Phillips catches the implication in his translation, "concentrate on winning God's approval."

Finally, we need to become concerned about our spiritual welfare when we become *aimless in the pursuit of holiness*. I speak here especially to those who are not yet sanctified. If we maintain our spiritual life and liberty, we must be diligent in our pursuit of holiness (Hebrews 12:14). The New Testament knows nothing of a Christian who is not living either in anticipation or attainment of holiness.

This is not to imply that holiness is a goal to be reached by human endeavor. Rather we mean that one should begin to seek with a desire that "will not be denied." The seeking involves our active consecration. Too many are content to settle down on the borders of the land and never press forward to claim their full inheritance in Christ Jesus. It is clear that, just as God was displeased with the Israelites for their failure to claim the land through unbelief, so His wrath is toward those who by the same token do not accept the full benefits of the new covenant (Hebrews 4).

Therefore be not aimless in your pursuit of holiness. To wander in the wilderness indicates a lack of purpose and may end in dying short of the promised land.

In the Valley of the Shadows

WHITE, JOHN M. John Milton White, 54, of 445 Turner Street, Allentown, and father of Rev. John F. White, pastor of God's Missionary Church, Beavertown, and formerly pastor of God's Missionary Church, Sunbury, died this morning in Sacred Heart Hospital, Allentown.

He had undergone brain surgery Thursday.

Mr. White was a native of Ringtown, born there August 24, 1909, son of the late George and Nora Ruppert White. He was a member of Mt. Carmel Holiness Christian Church.

He moved to Allentown several years ago and had been employed as a maintenance worker at Sacred Heart Hospital, until a week ago when he collapsed while shoveling snow.

Surviving are his wife, the former Mildred M. Dettrey, two sons, Rev. John White, Beavertown, and E. Wayne White, at home; and two grandsons, David and James White, Beavertown; and seven sisters and brothers and four step-sisters and brothers.

Services were held Monday at 1:30 p.m. in Mt. Carmel Holiness Christian Church, with burial in Mt. Carmel Cemetery. Rev. Charles Holland, Seifert, Pa., and Rev. George I. Straub, Penn's Creek, general superintendent of God's Missionary Conference, officiate.

D. L. Moody's "Pentecost"

A strangely changed Moody walked down a New York street one night in November. He had never been drunk with wine in his life. But now he knew the exultation which Satan's counterfeit imitated. Every time he stepped one foot said "glory" and the other responded "hallelujah." Suddenly he sobbed, "O God, why don't you compel me to walk close to Thee always? Deliver me from myself!" And suddenly the little red room called his heart was filled as with a mighty rushing wind. . . .

He couldn't bear the rapture of

it. He had to be alone. He knew a friend near by who had a room where he would find refuge in this storm. There were hours following of which it was unlawful to speak, and he seldom did. But a triple battery of reporters caught him in New York four years later, as he spoke to several thousand ministers and laymen, and it is my good fortune to have had their report put into my hands.

He felt constrained against his habits to communicate a personal experience. The fruits of his preaching had been small and few. In distress he walked the streets of the great city by night. "O God, anoint me with Thy Spirit!" God heard him — and gave him, right on the street, what he had begged for. Words could not express the influence upon him. He had been trying to pump water out of a well that seemed dry — he pumped with all his life and little water came. Then God had made his soul like an artesian well which could never fail of water. He knew now what a lovely Someone meant when He said, "But the water that I shall give him shall be in him a well of water, springing up into everlasting life"! —From *Bush Aglow, Life Story of D. L. Moody*.



Sharp Points on Entire Sanctification

By J. O. EMRICK

1. The two words "sanctification" and "holiness" are sometimes used interchangeably.
2. Entire sanctification is the work of grace which brings a soul into the state of holiness.
3. One cannot be sanctified wholly without having a pure heart.
4. The purpose of sanctification is not so much to make us unlike other people as it is to make us like God.
5. Sanctification begins in regeneration, and therefore every truly regenerated soul is a candidate for holiness.
6. Entire sanctification does not mean freedom from temptation, for trials and tribulations are intensified in the holy.

7. The great work of entire sanctification relates itself directly to the cleansing of the moral nature.

8. There is no more prevalent teaching in the Scripture than sanctification and the things which relate to it.

9. Only those who have experienced entire sanctification can ever fully and clearly present it to others.

10. When a soul has gone the death route to obtain entire sanctification, he does not need any props.

11. Only truly-regenerated souls who have separated themselves from this world are real candidates for entire sanctification.

12. While sanctification is the most common teaching of the Scriptures, yet it is the most misrepresented, despised, and ridiculed by this world.

13. Entire sanctification has never been popular, and never will be so long as it is permitted to destroy the "old man of sin."

14. God's purpose for His children is to mature in the Spirit, and only those who are sanctified wholly can do this.

15. When the teaching of entire sanctification has lost its teeth, it is usually because the teacher has lost the experience.

16. God gave entire sanctification such a glorious beginning in the upper room that no counterfeit was offered until the seventeenth century.

17. It is a vain and sacrilegious thing to try by human manipulations to make up what is lacking when the work of sanctification is weakened.

18. No minister nor layman has ever reached the normal state of God's grace until the work of entire sanctification has been done in the heart.

19. In spite of all the counterfeits which have been proposed by the carnal-minded, entire sanctification still remains God's standard of Christianity.

20. There is no painless way through the work of entire sanctification, for all that goes with death is included in the way.

21. When God has commissioned a group of people to major on entire sanctification and they fail to do it, He then sets about to raise up another group.

—Emmanuel Herald

Are You a Gambler?

We think of gamblers as those who bet on the horses, or play cards for money in some back room of a saloon, or shake dice in the back alley. But gambling is not confined to three or four devices only but uses devious patterns and many kinds of patrons. One authority, Dr. Ernest Blanche, says that 50,000,000 Americans participate in some form of gambling.

We know the "underworld" gamblers, who are outcasts from society. But there are others. The woman who engages in "harmless" bridge parties for prizes is a gambler; the church which put on a bingo party to raise money for the congregation, and all the people who participate, are gamblers; those who use the punch board at the corner grocery (or any other "chance" device there) are gamblers; those who participate in "bank night" or its equivalent at the movie are gamblers. Gambling is the investment in a "chance" game or plan, with an attempt to get something for nothing, or something without paying reasonably for it.

It has been frequently observed that the "gambler is a fool" or a near fool, or something like that. This because the "cards are stacked against him," or "the dice is loaded against him," or some other expert's trick eventually brings him out the loser.

Dr. Blanche has drawn up a set of statements which should be useful to all gamblers (except the big experts who take from the small fry). Here they are:

"Every system of betting breaks down and fails sooner or later.

"So-called skill games are really games of chance which even the most skilled players cannot beat.

"The mathematical probabilities are always against the bettor.

"Gambling always has been and always will be a crooked business.

"The odds are inevitably against the dice-tosser.

"The roulette operator is ahead of the game before it starts.

"Carnival wheels are invariably 'fixed.'

"Only the race-track operators are sure of their 'take.'

"Most of the tickets sold for the Irish Sweepstakes in the United States are counterfeit.

"The numbers racketeers get

from forty per cent to fifty-five per cent of the money wagered by the public.

"The card 'sharper' uses a score of tricks to deceive the amateur.

"Punchboards pay out less than half of what they take in.

"The participant has only a 1-to-2,000 chance of getting his money back in a chain-letter scheme or in a pyramid-club arrangement."

But, to be sure, the worst thing about gambling (as the worst thing about drink) is not that you lose your money but that you lose your soul. Gambling is an immoral act. If you win in the gamble (as you do sometimes, though not in the long run), you are a kind of thief. You have taken something from another without giving proper return. The fact that the other one has attempted to rob you does not make you less a thief (as the fact that the man who kills another in a duel is still a murderer).

Millions of church members gamble, but of course Christians do not. This is a respectable vice but one which cannot by any stretch of the imagination have any place in Christian life. The Christian is different, you know.

—The Free Methodist

Never Again

A certain titled British gentleman was converted. He loved the Lord a great deal, but he was not well taught in the Scriptures. He thought that he could continue in some of his worldly engagements and still bear a good testimony.

On an occasion some weeks after he gave his heart to the Lord, this man accepted an invitation to a very worldly party. Upon his arrival, one of the guests greeted him with these words: "I'm so glad to see you and to know that it isn't true."

"I beg your pardon," he replied, "but I think I don't quite understand you."

"Why," said the other guest,



"rumors were around that you had been converted a few weeks ago; I'm so glad you're here and to know, therefore, that the rumor was unfounded."

"But it is true!" the dumbfounded man ejaculated. Hesitating a moment, he added: "I see that you think this party is no place for a Christian to be. And you are right. You will never again see me at such an affair, nor will anyone else." And, bidding his host and hostess adieu, he departed from his last worldly engagement.

"Therefore, if any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new" (2 Cor. 5:17). —Selected.

The Christian's Responsibility

(Continued from page 2)

in an agony of soul, lay the Bishop's unconverted son. The old man wept and cried, and his boy made it through to the Grace of God. Such glory and power swept over the congregation that day, as the aged Bishop preached to 10,000 people.

Another feature in this respect is that sometimes our other professing brothers are not willing to go as far as we are to see the youngest son set free. Judah said, "Thy servant became surety . . .", which makes us ask, "Why did not one of the others bind himself for the lad's safety?" This question is in order today. Why are there not more concerned over Benjamin's safety, than just Judah?

It Is All-Consuming

"How shall I go up to my father and the lad be not with me?" We see the consequences of failure and can not bear it. "How shall I go . . ." empty handed, saddened of heart, burdened of soul, defeated of purpose!!! As Judah we search our souls, and seek to do our best, and — like him — go on to the very altar of sacrifice to see our brother go free.

Such praying and living will bring to pass a mighty revival of old-time religion. Come, Judahs of this age, let us deepen our concern at the Throne before the Heavenly Joseph, for Benjamin!

—Thomas E. Frantz

The Hymnbook as an Encyclopedia of Religious Experiences

By Rev. HERBERT T. SEBREE

The Christian church is more richly endowed today than it has ever been. It is like a treasure house of an ancient Eastern king, filled with rare, priceless wealth. At its disposal are volumes of biographies which set our hearts and imaginations afire; we read sagas of courage which put within us a sense of shame for every moment of cowardice; there are tales of faith that did remove mountains; and there are character gems to fit all personalities.

Replete with this treasure is the hymn-book, whose brilliance of worth shines next to that of the Bible. It is an aggregation of all types of Christian experiences. The hymns, placed together as the pieces of a puzzle, give us an enlightening picture of the Christian life.

Carl F. Price, in *The Music and Hymnody of the Methodist Hymnal*, well portrays the function of the hymn as a unit.

"Every hymn has a spiritual background in the personal experience of its author. As all literature is an expression of life, even so, true hymns are the expression of an individual spiritual life, though their sentiments be adapted to universal Christian experience."

An artist expresses an idea or a mood on canvass, and all who look thereon share the mood or idea. A composer expresses an idea or a mood by music, and all who hear it partake of the experience which gave it birth. So it is with the Christian hymn — we can partake of that experience which gave it birth. Christian experiences are as varied as human personalities, but underlying all of them are basic factors which make any given experience universally significant.

It is difficult for us who are surrounded with the whirl of materialistic machinery to hear the more refined spiritual notes or to realize their significance. However, an observing look about us will reveal that neither material abundance nor material penury determine spiritual satisfaction, for in both states spiritual hunger and need are rampant. The genu-

ine satisfaction of all spiritual hunger is found in Christ alone — when the soul meets Christ! This men have been trying to express adequately since they first found Him. Carl Price says, "The supreme joy of the new birth and the ecstasy of freedom from sin have been frequently caught up into song from the deepest emotion of the soul." Samuel Stennett, while yearning for a closer walk with God, wrote:

*"Grant, then, this one request,
Whatever be denied,
That love divine may rule my
breast,
And all my actions guide."*

How many times we experience such yearnings! How many times we could find them adequately expressed in our hymnbooks!

The struggles of other men are always intriguing to us. No doubt because we ourselves experience those same struggles so often that we find a continual search for "ways and means" necessary for our own survival. Who has not experienced spiritual perplexity — that anguished search of the face of God for a solution; that frustrated search of the faces of those about us; that searching inquiry within our own souls! "Lead Kindly Light" is the result of just such an experience. Can you not feel the very heart-throb of longing in these words of John Henry Newman:

"Lead, kindly Light, amid the encircling gloom,

*Lead Thou me on;
The night is dark, and I am far
from home,*

*Lead Thou me on.
Keep Thou my feet; I do not ask
to see*

*The distant scene; one step
enough for me."*

Or in these words of Dr. Hepper:

*"Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rocks and treach'rous
shoal;
Chart and compass came from
Thee;*

Jesus, Saviour, pilot me."

An army is no stronger than its trust and confidence in its leadership. As Christians our strength depends on our trust and confidence in Christ. The history of the Christian church is reinforced by the tales of mighty warriors who have been able to overcome

insurmountable obstacles through faith in Jesus Christ. Martin Luther, one of these stalwarts, sounded a high note of faith when he wrote:

*"A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing."*

*"And tho' this world, with demons
filled,*

*Should threaten to undo us,
We will not fear, for God hath
willed*

His truth to triumph thru' us."
Christianity is alive today because of such active faith in the hearts of its adherents. Who of us experiencing battle could read these lines without a new surge of trust and confidence. Or these lines of Isaac Watts:

*"Let mountains from their seats
be hurled*

*Down to the deep, and buried
there,*

*Convulsions shake the solid world,
Our faith shall never yield to
fear."*

If an army is as strong as its trust and confidence in its leadership, what strength and power must the church of Christ have on earth with such hymns!

Again, insights are the steps in the stairway to learning. How long and hard we struggle at times to understand an observation before we "see the light." Our growth and maturity depend on such experiences, as does our Christian growth and maturity. William Chalmer Covert, in *The Minister and the Hymn Book*, says:

"The deep, intuitive understanding of Christ's Cross and its meaning to his own life [speaking of the minister], as voiced by Isaac Watts or John Bowring or Faber or Howe or Robert Bridges, reaches deeply into his soul as he puzzles over the redemptive mysteries of life."

Isaac Watts had gained an insight into the meaning of the cross which few of us will ever attain, and he expressed it in the words of "When I Survey the Wondrous Cross," and so with many others.

The highest form of expression is that which gives laud and honor to God. A classic example of this is found in Handel's "Messiah." Also in the cathedrals of Europe

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Home Mission Service at Zerby

A very spiritual and helpful service was conducted at the Zerby Church, Wednesday evening, December 11, with the Rev. Kenneth E. Walter, pastor of the Spring Garden Church, and Treasurer of the Home Mission Board, as the speaker. Attendance and interest was good, and an atmosphere of spiritual peace and blessing prevailed throughout the service. The message subject was: "The Mission of the Church," with Scriptural foundation in Mark 16:15 and Matthew 28:18. Mention was made of the progress we have made with the blessing of God upon our work. The need of spiritual depth to keep us an aggressive people was stressed. Getting the message of salvation to the lost, and bringing them to Christ depends upon our victory, and our vision. A purpose in life, and a goal to work toward, with the thrill of constant blessing plus the reality of eternal rewards, must be a continual inward urge of the Church. At the close of the service our people responded to the need in a wonderful way by giving liberally without a pull as the need was presented. Surely the Lord "loveth a cheerful giver," and we are not only seeing the results of our liberality, but also realizing the truth of Christ's words, "It is more blessed to give than to receive."

—Marlin E. Moore, Pastor

Good Reasons for Attending Service

1. Because neglect of the church is the first step to Apostasy (2 Peter 3:17).

2. Because neglect of the church is open violation of Scripture (Heb. 10:25).

3. Because neglect of church is so disheartening to my pastor, and so discouraging to the other members who carry on the church.

4. Because I cannot imagine Jesus Christ, my Lord and Example, ever neglecting the church of His day (Luke 4:16).

5. Because, to others, my neglect indicates little regard for the church, and thereby approves their disregard for religion.



6. Because neglect of church is wholly opposite to what is universally expected of a Christian.

7. Because neglect of church is the first step in becoming a backslider.

8. Because we confess in The Creed, "I believe in the communion of saints," . . . the fellowship of God's people, . . . the church.

9. Because neglect of the means of grace in the church is shutting off oneself from the Holy Spirit — one step in the Unpardonable Sin.

10. Because neglect of church usually results in neglect of the Lord's Supper, without which I miss the source of spiritual strength (John 6:53).

11. Because church-going and hearing will warn and fortify me against wrongs which are the undoing of people everywhere about us.

12. Because in church my sorrows are explained; my faith strengthened; my hope encouraged; and my vision lengthened.

13. Because in unity there is strength — if all of us together make a church a greater force for right, and a greater force against wrong.

14. Because Sunday is strictly the Lord's day. The church through teaching the Third Commandment has established and preserved the rest day, and I, therefore, should observe it in the Lord's way, . . . attend church.

15. Because to have slighted my Sundays on earth will be poor commendation for my first Sunday "beyond the grave."

—The Wesleyan Methodist

Tithing

Earning maketh an industrious man.

Spending maketh a well-furnished man.

Saving maketh a prepared man.

Giving maketh a blessed man.

When a man gets rich — God gets a partner, or the man loses his soul!

The Kingdom of God can never be established by raising money. But it can never be extended without raising money.

Is the man who robs God any better than the man who robs a bank?

Is the man who steals from God any better than the man who steals from his fellow man?

—C. K. Gentry

The Sermon

It's an old Scotch yarn but it bears repeating. It seems they were treading homeward from the kirk one Sunday morning. And as the congregation dispersed, Mrs. Gilfillam accosted Mrs. Macleod with:

"Hoo did ye like that young mon we had today?"

"Well, I had just three faults to his sermon," replied the discerning Mrs. Macleod.

"And wha' were these?"

"Well," she said, "firstly, it was read, and second, it wasna' weel read, and thirdly, it wasna' worth reading." —Selected.

Parable on Preaching

A rather self-satisfied and very inexperienced young preacher one Sunday supplied the pulpit of a country church. After the service, he asked one of the elders what he thought of the sermon.

"I'll tell you," said the old man. "I'll put it in a sort of parable. It reminded me of the first time Archie Tucker went deer hunting. He was kind of green. He followed the deer all right, but he followed it all day in the wrong direction." —Toastmaster.



"I Led the Air Raid on Pearl Harbor"

The Christian testimony of the Japanese Commander who led the Air Armada of 360 planes which bombed our Fleet at anchor in Pearl Harbor, December 7, 1941.

I am Mitsuo Fuchida. As chief commander of the whole air squadron, I participated in the air-raid on Pearl Harbor on December 8, 1941 (Japan Time), which actually opened up the Pacific War.

On that very morning, seating myself in the first plane, I led the whole squadron of 360 planes into Pearl Harbor, and, having ascertained that the main force of the American Pacific Fleet, comprised of eight warships, was at anchor in Pearl Harbor, I lifted the curtain of warfare by dispatching that cursed order No. 1, "Whole squadron, plunge into attack!" It was 3:19 a.m., according to Japan Time, which was December 7, 7:49 a.m., by Hawaii Time.

My heart was ablaze with joy for my success in getting the whole main force of American Pacific Fleet in hand, and I put my whole effort into the war which followed it with strong hatred towards America, the result of which was that misery which is clear to everyone today.

Why were we aviators filled with such strong hatred against America then? Of course we aviators then had neither hatred nor enmity towards American people as individuals, but the Board of Supreme War Command in Japan was strongly convinced that destiny of the war was wholly dependent upon the success or failure of the Pearl Harbor attack. Hence, in order to secure unflinching success in that strategy, the military high command accused America with such strong words as, "Brutal and proud America, the long-time enemy," etc., only to create increased hatred of the aviators toward America.

Having thus started participation in war, I devoted myself to conducting warfare throughout the following four years, presenting myself as a most patriotic and faithful soldier to the mother country.

During these four years I faced death several times, including six crashes into the sea, but was mi-

raculously saved every time to survive and see the war's termination.

After the war — and twenty-five years of Navy service — I retired and took myself to farming, but it was indeed a path of thorns to me. I had never in my life realized so keenly the unreliability of other men as I did during these years. I was strongly convinced that one's own ability was all he could rely upon, and consequently I worked diligently in silence, giving but a cold glance to the world affairs around.

The new career which I started from nothing, as it were, was so insignificant and slow, like an ant's progress. Nevertheless, as time passed on I built my house and digged the well; but my life during these years was no other than a re-enactment of the story of Robinson Crusoe.

Thus my lonely life dragged on. But in the meantime, as I continued living in closer relation to the earth, through plants, cattle and nature, my mind was gradually led to think of the presence of God, the creator of all these. I came to feel ashamed of my former godless idea that man's power and ability was his only trustworthy resource. I had never been an atheist. But I was brought up in circumstances of very little religious atmosphere; consequently, I grew to manhood without any religion and later enlisted in the Navy. Thenceforth I held the former "War Catechism" as my only ideology (faith).

With the termination of war, the national aspect was altogether transformed, and Japan stepped out for the reconstruction of the nation with the slogan of "Peace."

Four years have elapsed since, and in these years I have been watching the constant change of social phenomena, but with cold eyes. Nevertheless, I could not help but love the mother-country with her mountains and rivers, irrespective of good or bad. Accordingly, my mind has been constantly set on the problem as to what would be the proper way for Japan to exist hereafter.

Finally I arrived at the conclusion that the only way for the Japanese to survive and prosper would be to have every one of the Japanese people thoroughly made peaceful, irrespective of other nations' conditions.

However, my militarily specialized mind saw in the prevalent world conditions a possible danger of another war and a second Pearl Harbor. Therefore, with the sincere desire to warn the people, I determined to send out into the world a book entitled, "No More Pearl Harbor," no matter how insignificant my work might be. As my writing progressed, however, I came to realize that in my appeal for "No More Pearl Harbor" there must be an assurance of the transformation of hatred among mankind to brotherly love. So long as mankind remained in opposition to one another within the frame of nationality, the only consequence could be civilization's destruction.

The latter half of the twentieth century should be a generation of mankind as a whole, and not a generation of separate nations; but finally the problem remained as to *who* could be the one to accomplish such a great task.

In the midst of these thoughts, one day in Tokyo at Shibuya Railroad station, at a Pocket Testament League street meeting, I received a Christian pamphlet.

The pamphlet was the testimony of Mr. Jacob DeShazer entitled, "I Was a War Prisoner of Japan." At the first glance my mind was captivated by the pamphlet, and I read it through with great enthusiasm. One portion of the pamphlet interested me particularly, and that was the confession of Mr. DeShazer that during his imprisonment he one day came to feel a strong desire to read the Bible. He recalled to mind what he had heard before about Christianity which could transform human hatred to true brotherly love. This portion, as I read, drew my mind to the same state, and with a desire to read the Bible I purchased one and started reading. Before covering the first thirty pages my mind was strongly impressed and captivated.

"This is it!" I was strongly convinced. I concluded that the true realization of "No More Pearl Harbor" was no other than to expect Christ's second coming and to endeavor to prepare men from all over the world worthy of welcoming Christ's return. . . .

Today is just one month since I was saved. Naturally, I am still in the early stage of Christian

growth, but I feel great joy in my daily Bible reading, and my heart is filled with peace as I kneel down to pray.

Moreover, I think I can say today without hesitation that God's grace had been constantly set upon me and guided me even before I came to know Christ.

God has revealed to me the way of salvation through the atoning blood of Jesus Christ. I decided to believe whatever is revealed in the Bible, accept it, and stand as His witness, telling others this truth with the help of the Lord.

—Pocket Testament League release.

The Hymnbook as an Encyclopedia of Religious Experiences

(Continued from page 6)

we find this expression of adoration in architecture. With this element our hymnal is generously endowed. Take for example:

*"All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."
The hymn of Reginald Heber:
"Holy, holy, holy,
Lord God Almighty!
All Thy works shall praise Thy name,
In earth and sky and sea. . . ."*

These are among the most sublime expressions in the English language. What grandeur; what majesty! And all at our finger tips, to help us in the expressions of our feelings of praise and adoration to our God.

The final entry in any biography is death. One does not live very long before he is confronted with this mystery. Today we talk to a loved one, warm, responsive, and loving; tomorrow he is gone. Why? Where? These questions are as the race and as fresh as this morning's dew. The only factor which makes it possible to face such an experience is — hope; and there is only one source for such hope — the resurrection of Christ as an historical fact and as a personal experience within our own lives. What else can pierce the black despair which comes as a fog with bereavement? what else can give us the courage to

bear the lonesome weight which follows? From this hope have sprung many tributaries of consolation. From Charles Wesley:

*"The saints who die of Christ
possessed
Enter into immediate rest;
For them no further test remains
Of purging fires and torturing
pains."*

From Isaac Watts:
*"And must this body die,
This well-rought frame decay?
* * * **

*"God, my Redeemer, lives,
And ever from the skies
Looks down, and watches all my
dust,
Till He shall bid it rise."*

"I am the resurrection and the life." Because Christ lives, we shall live also! These writers knew this as an up-to-the-minute experience, and their hymns will help soften the blow of bereavement at times when many others sources fail.

Where in all the libraries of the world can we find a book outside of the Bible which so vividly portrays our religious experiences as does our hymnbook? Too many of us never look inside of a hymnbook except on Sunday when we sing the words with a distracted accompaniment, not realizing that the words we are singing may have been made possible only through a seething furnace of experience; that the very words we are singing may have been wrung out of a bruised, torn heart; or that the words were born in an experience of ecstasy which took the writer "out of this world." The use of the hymnal as a source book or encyclopedia along with the Bible will prove to be of immeasurable value in all the vicissitudes of life.

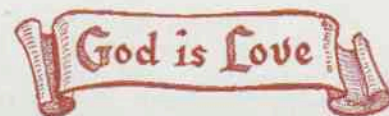
*"But, oh, when that last conflict's
o'er,
And I am chained to flesh no more,
With what glad accents shall I
rise
To join the music of the skies!"*



God, Give Us a Vision!

A report from the World Literature Crusade tells us that in 1830 there were 800 million people in the world, 200 hundred million of which, 25%, were professed Christians. In 1960 the population, says the same source, increased to 2 billion, 800 million people, and there were still only 200 million professed Christians, or less than 3% of the population. One wonders what the percentage is now, in a world that has 3 billions, 60 millions wandering the face of the globe. If the world stands, by the year 2,000, just 36 years from now, 20 billions of people are expected to dwell on the planet, called earth. No wonder the Scripture asks the questions, "When the Son of Man cometh, will he find faith on the earth?"

—Editor



God's Care for His Children

In the darkness will I prove thee,
Hide the love wherewith I love thee,
Lead thee with an unseen hand
Through this dreary desert land.

And my lovingkindness sought thee,
Canst thou trust the Lord that bought thee?
I who called thee by thy name—
I, the Lord, am still the same.

I have seen the prayers and weeping
Faithful record I am keeping;
Only to the end endure,
Thou shalt find the promise sure.

I am He who lives forever—
Who from thee my love shall sever?

Not in wrath, my pilgrim child,
I permit this tempest wild.

Thou shalt know, when thus I've proved thee,
All the love wherewith I loved thee;

In the field of Heaven shall see
Light and joy were sown for thee.

—Selected

Wedding Bells

Newman-Stauffer

Mr. George Newman of Milesburg, and Miss Twila Stauffer of R. D. 3, Bellefonte, Pa., were united in marriage at the Church in the Valley at Milesburg on the evening of September 28, 1963, by the pastor, Rev. Thomas E. Frantz. Miss Ann Hicks was soloist, and Mrs. Thomas E. Frantz assisted at the organ.

A reception for wedding guests was held at the Runville Community Center.

Mrs. Newman is employed by Cerro Copper and Brass Works at Bellefonte, and Mr. Newman is employed by the Army Reserve Center at State College.

The young couple make their home near Pleasant Gap, Pa.

Mrs. Newman is the daughter of Miles and Polly Stauffer of the Milesburg congregation.

Watson-Smeltzer

Mr. Emery Watson of R. D. 3, Bellefonte, Pa., and Miss Mary Elizabeth Smeltzer of R. D. 1, Bellefonte, Pa., were united in marriage on the evening of November 24, 1963, at the Church in the Valley at Milesburg, Pa., by the pastor, Rev. Thomas E. Frantz.

Mrs. Watson is employed as a Secretary for the American Lime Company of Bellefonte, while Mr. Watson's employer is Erie Technical Ceramics at State College.

Mr. Watson is the son of Mr. and Mrs. Orvis Watson of the Milesburg congregation. The young couple live in their trailer home on R. D. 3, Bellefonte.

Work While It Is Called Today

Go, labor on; spend and be spent—
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

Go, labor on, while it is day,
The world's dark night is hastening on;
Speed, speed thy work cast sloth away:

It is not thus that souls are won.
Men die in darkness at thy side,
Without a hope to cheer the tomb;

Take up the torch and wave it wide,

The torch that light's time's thickest gloom.

Go on, faint not, keep watch, and pray;

Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

—Selected

The Call to the Ministry

by the late A. W. Tozer

The Christian minister, as someone has pointed out, is a descendant not of the Greek orator, but of the Hebrew prophet.

The differences between the orator and prophet are many and radical, the chief being that the orator speaks for himself, while the prophet speaks for God. The orator originates his messages and is responsible to himself for its content. The prophet originates nothing, but delivers the message he has received from God who alone is responsible for it, the prophet being responsible to God for its delivery only. The prophet must hear the message clearly and deliver it faithfully, and that is indeed a grave responsibility; but it is to God alone, not to men.

It is a dubious compliment to a preacher to say that he is original. The very effort to be original has become a snare to many young men fresh out of seminary who feel that the old and tried ways are too dull for them. These reject the pure wheat of the Word and try to nourish their congregations on chaff of their own manufacture, golden chaff maybe, but nevertheless, that can never feed the soul.

I heard of one graduate of a theological school who determined to follow his old professor's advice

and preach the Word only. His crowds were average. Then one day a cyclone hit the little town and he yielded to the temptation to preach on the topic "Why God Sent the Cyclone to Centerville." The church was packed. This shook the young preacher and he went back to ask his professor for further advice in the light of what had happened. Should he continue to preach the Word to smaller crowds, or try to fill his church by preaching sermons a bit more sensational? The old man did not change his mind. "If you preach the Word," he told the inquirer, "you will always have a text. But if you wait for cyclones you will not have enough to go around."

The true preacher is a man of God speaking to men; he is a man of heaven giving God's witness on earth. Because he is a man he can speak to men, and because he is a man of God he can speak from God. He can decode the message he receives from heaven and deliver it in the language of earth.

The response earth gives to the message of heaven at any given time varies with the moral conditions of those to whom it is addressed. The true messenger of God is not always successful as men judge success. The message delivered in power has sometimes returned to destroy the messenger, as witness the slain prophets of Israel in Old Testament times, and Stephen, the first Christian martyr.

The true minister is one, not by his one choice but by the sovereign commission of God. From a study of the Scriptures one might conclude that the man God calls seldom or never surrenders to the call without considerable reluctance. The young man who rushes too eagerly into the pulpit at first glance seems to be unusually spiritual, but he may in fact only be revealing his lack of understanding of the sacred nature of the ministry.

The old rule, "Don't preach if you can get out of it," if correctly understood, is still a good one. The call of God comes with an insistence that will not be denied and can scarcely be resisted. Moses fought his call strenuously and lost to the compulsion of the Spirit within him; and the same may be said of many others in the Bible

(Continued on page 12)

*Now faith is the
substance of things
hoped for, the evidence
of things not seen.*

Hebrews 11:1



MISSION NEWS FROM FLORIDA

Section A, Lot 120
3620 N.W. 30th Ave.,
Miami 42, Florida

Dear STANDARD Family:

Greetings to all of you in the precious Name of Jesus, from Miami, Florida. How we wish we could be sending you greetings from Cuba from among the people we loved, but since that is impossible, we are in Miami as near to the Cuban mainland as possible, and working with a number of our people.

We want to praise the Lord for providing a building in which to have our services, which we have been conducting twice weekly, and doing much visitation work in Cuban homes and inviting people to attend. We have also ministered to the material needs. This past Friday evening we started our first English class for the Cubans, free of charge of course, and Jean is assisting us. We do this in order to win their confidence, and found that it works, for they attend services.

Recently two Cubans, our family, and a lady from North Carolina who feels a burden for the Cuban people, plus another missionary, went calling, and we contacted 23 families in one day. The weekend of October 25, we had a 3-day Spanish convention in our newly-opened Mission. We were very much encouraged by the interest and good attendance. On Friday evening 5 Cubans responded to the altar call and the following night 10 came for prayer. On Sunday a nice group of children and adults attended. We were really touched when a Cuban man that had lost 7 homes in Cuba to the Communists, came to the altar seeking the Lord. His wife had tears in her eyes, and told us that she had accepted the Lord while in Cuba, but that her husband never sought God before in his life. Pray for this man that he may determine in his heart to go through with the Lord.



SCENES OF MISSION WORK IN MIAMI

Several days ago we had a sad letter from Cuba telling us that one of our girls who attended the Mission in Cuba was lost, and was thought to have perished in the flood waters of Hurricane Flora. She went out with a group of coffee pickers, and never returned from the fields. A river overflowed 20 miles in either direction, and two towns were buried by landslides.

Recently several Christians from Sarasota, Florida, came here to our services and brought a load of used clothing and shoes for the refugees. We distributed almost all of them already, for we opened the Mission on Saturday morning so that the needy could come for clothes (Sweaters, bedsheets, light blankets, dishes and cooking utensils are in demand now). The Cubans in the

vicinity of the Mission seem to be happy and are telling others about our services. A good advertisement, isn't it? One evening after services while taking people home we had to drive through part of the downtown section of Miami, and it certainly reminded us of Havana, Cuba. There were Cubans on the sidewalks speaking Spanish, and Cuban stores, restaurants and business places almost everywhere, for this really is a Mission Field.

"Where there is no vision, the people perish." (Proverbs 29:18). Pray that the needs here will be met so that we will be able to keep the Mission open and that the work of the Lord may go forward among these needy people. A foreign missionary work has been dropped right here on home soil, and what are we going to do about it? Many of these Cubans have never heard a true Gospel Message. Pray for them, and for us, too, and write.

Yours for the Cubans,

Carl, Ernestine, Jean & Larry Shuey

Note: Articles of clothing have been collected by the Home Mission Board for shipment to Miami, and distribution to these needy people. If you have clothing that has not been promised for such a project, contact your nearest God's Missionary pastor, or bundle into good strong packages, and ship PRE-PAID to:

Rev. Carl Shuey
Section A, Lot 120
3620 N.W. 30th Ave.,
Miami 42, Florida

Remember, Jesus said, **"I was naked, and ye clothed me not . . . inasmuch as ye have not done it unto the least of these, my brethren, ye have not done it unto me."**

Good, usable, modest clothing is desired for both men and women, boys and girls.



SCENES OF MISSION WORK IN MIAMI

Ministers' Convention

The Annual Ministers' Convention of God's Missionary Church met at 10:00 a.m. on October 26, 1963, at the Milesburg Church, with the Rev. Earl Deetz, Sr., leading in prayer, and Rev. Paul Miller directing the song service. The Scripture Lesson, from Romans 12, was read by the Rev. Allen C. Russell, with apt comments by Superintendent Straub.

The first speaker was Rev. C. William Rachau, who used the subject, "The Minister and Ethics." He explored all avenues of this real truth, dealing with relations between the ministry and churches. The Golden Rule, Conscience, Love for God, and Righteousness form the basis of Christian Ethics, we learned. Comments were made as to appreciation of the truths presented.

The second subject, "The Minister and Co-operation," was presented by Rev. Marlin E. Moore, with apt comments and truths on the theme of Co-operation and its blessings and rewards.

The "Minister's Devotional Life" was presented by the Rev. Kenneth Walter very properly. We learned that the minister's devotional life will be shown in the ministry he has. Victory in the study will bring a confidence in public appearances. The prayer life will produce courage necessary to the task. Are we not more to blame than we think for the barren condition in the church, among the seekers of God's grace? Your prayer life will condition you for what you will face, as God does not count our prayers. He weighs them . . . so we are not to slump into a fixed pattern, but seek a burden to get our prayers through and lay hold on God.

The Bible is our textbook, and although good books help, we must not neglect the Book of books. Let us not get into a fixed pattern of reading, but read until truths lay hold on the soul. Beware of become a "Walking Newspaper," even though we should stay abreast of current events. Stories and illustrations are good, but let us not neglect the Word. We need a ministry that is dedicated to God and to His Word. Our responsibility, challenge, and calling is to "Preach the Word."

After comments on this good truth, a gift of food in a harvest home display of approximately a dozen bushel baskets of foods of every description was presented to our Superintendent with the love and affection of the Conference.

Afternoon Session

The Afternoon Session convened at 2:10 p.m. with Rev. C. W. Rachau leading the songs; after prayer led by Rev. Truman Wise, various brethren absent from the morning service expressed praises to God. An offering of nearly \$60.00 was given to our Superintendent in addition to the baskets of food mentioned in the report of the morning service.

A message by Rev. D. R. Matherlee, "The Minister and His Responsibilities," was powerfully delivered by our brother, and met with many shouts, tears, and voices of approval. An offering was also given to our visiting brother.

The Minister and His Responsibility

Scripture: 1 Tim. 3:1-7; 2 Tim. 4:1-5.
There are seven major responsibilities of every minister.

(1) The Minister's Duty to God

- (a) Every minister is responsible for preaching the Word.
- (b) He must give account of himself to God for his personal life, and his overseeing of the Church.
- (c) His personal, daily walk must reflect God in every way.

(2) The Minister's Duty to His Church

- (a) He must be called of God to preach.
- (b) He must have the anointing of God upon himself.
- (c) He must love the people to whom he preaches.
- (d) He must shield his people from error.
- (e) He must preserve harmony.
- (f) He must count it his duty to pray for his people.
- (g) He must keep silent on his members' human faults, and not tell ministers filling his people about them.

(3) The Minister's Duty to His Family

- (a) He must remember he is a husband and a father.
- (b) He is responsible to live within his income.
- (c) He must take time for his home life.
- (d) He must not permit himself to be pushed beyond physical endurance, and not allow the church to make a "free horse" out of him, but always be glad to assist the needy.

(4) The Duty of the Church To Its Minister

- (a) To honor him in love for his works' sake.
- (b) To support him, financially.
- (c) To pray for him.
- (d) To remain silent on his human errors and misjudgments.
- (e) To remain teachable, for it is interesting to preach to some folks who don't know everything.

(5) The Duty of the Church to God

- (a) To demonstrate Holiness.
- (b) To be Christ's witness.
- (c) To honor His Word.
- (d) To receive God's Minister as His personal representative, provided he is no compromiser.

(6) The Duty of the Church to Itself

- (a) To demand un-compromising Bible preaching.
- (b) To demand clean living from both minister and member.
- (c) To insist on a spiritual program.

(7) The Duty of Both Church and Minister to Mankind

- (a) To be different, separated from the world.
- (b) To keep the Church alive in the home.
- (c) To love the lost, and to show it.

—Rev. Dennis R. Matherlee
Wesleyan Methodist Evangelist

The Call to the Ministry

(Continued from page 10)

and since Bible times, Christian biography shows that many who later became great Christian leaders at first tried earnestly to avoid the burden of the ministry; but I cannot offhand recall one single instance of a prophet's having applied for the job. The true minister simply surrenders to the inward pressure and cries, "Woe is unto me, if I preach not the gospel!"

While there is only one way to become a true preacher, unfortunately there are many doors into the pulpit. One is to be endowed with what is sometimes called a "good pulpit presence." Many a tall Absalom whose commanding presence and sonorous voice mark him as a natural leader of men, is attempting to speak for God when he has not been sent by God. His call is from the people instead of from the Spirit, and the results cannot but be disastrous.

Others have become ministers from a genuine but altogether human love for mankind. These have a strong sense of social obligation which they feel they can best discharge by entering the ministry. Of all wrong reasons for becoming a preacher, this would seem to be the most laudatory, but it is nevertheless not a spiritually valid reason, for it overlooks the sovereign right of the Holy Spirit to call whom He will. Most surely the Church has a service of compassion to render to the world, but her motives are not humanitarian. They are higher than this by as much as the new creation is higher than the old. It is inherent in the Christian spirit that the followers of Christ should wish to minister to the bodies as well as the souls of men. But the call to give God's prophetic message to the world is something apart.

The call to witness and serve comes to every Christian; the call to be a Voice to mankind comes only to the man who has the Spirit's gift and special enabling. We need not fewer men to show mercy, but we need more men who can hear the words of God and translate them into human speech.

—The Alliance Witness